



Vol. 2 No. 8

June 6

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AMERICAN GRAFITI

Photo by Michael Grossman

TIEGER FOILS DRAFT

By James True

The Washington Spring Mobilization Committee launched its anti-draft campaign here on Monday, May 29 when Joseph (Buddy) Tieger announced his intention to refuse induction. The National Conference of the Spring Mobilization Committee, held May 20 and 21 in Washington, went on record as opposing the draft and favoring resistance to it. The body took a stand in defense of all draft resisters and announced that it would make its facilities available for liaison and coordination with those working to resist the draft.

At 6:30 a.m. on the 29th, about 30 people from the Spring Mobilization Committee and several members of the Veterans for Peace picketed the Local Board of the Selective Service System at 916 G St., N.W., in support of Tieger. Leaflets, directed to the young men going to Fort Holabird in Baltimore for their pre-induction physicals, announced a draft counselling session to be held that afternoon when they returned.

Tieger, a 24 year old Washington resident, distributed the following statement to the President, as Commander in Chief

of the Armed Services, at the Induction Center and at Fort Holabird:

You will ask me today to step forward to be inducted into the army and I will refuse. Nearly four years ago I asked to be classified as a conscientious objector to war. I have made it plain ever since that I would never serve as an agent of war. You call on me today to betray what I believe in. You say, "Sell out, or we'll lock you up."

Tieger has a long history of attempts to receive a 1-0 classification, as a conscientious objector to all wars. At one point, the Justice Department Hearing Office in Newark, New Jersey recommended that he be classified 1-0, as conscientious objector. However, he was later classified 1-A-0, available for induction into the army as a noncombatant. Mr. Tieger appealed the decision on the basis that he objects to participation in any war and believes that he deserves to be allowed to perform alternate service outside the armed forces instead of non-combatant duties in the army.

Mr. Tieger then went outside the usual procedure and appealed to General Hershey, Director of the Selective Service System, to intercede on his behalf and ob-

tain for him a Presidential Appeal Board review. The Presidential Appeal Board recommended a 1-A status, available for military service.

After he was classified 1-A, Mr. Tieger was ordered to report for his physical examination last fall, at which time he refused to answer loyalty oath and

medical questions, on the basis of fifth amendment protection. As a result of claiming fifth amendment protection, his local draft board classified him "delinquent". For this reason, his name was placed at the top of the list of eligible inductees.

Mr. Tieger's refusal to be inducted into the army was sup-

ported by 71 members of the faculty, clergy, and student body at the University of Maryland who signed the following statement:

Refusal to participate in war on philosophical and religious grounds is an important and individual decision. We, the undersigned, believe that those, who out of conscience

cont'd. on page 2



Photo by John McAuliffe
6 a.m. pickets as Buddy Tieger refuses induction

NEW LEFT EXAMINED

By Michael Weichbrod

(Michael Weichbrod, sociology student, and past President of Maryland Students for a Democratic Society examines the student movement at Maryland University.)

With the increasing amount of student participation in protest movements, as well as the structuring and socialization of the term "New Left," social scientists have begun to explore and analyze this movement. The growing awareness on the part of both students and researchers can be traced back to the early sixties and the advent of the bomb demonstrations and the civil rights freedom rides.

There is a greater range of income and ethnic or religious backgrounds on many campuses than ever before, resulting in four "student subcultures": collegiate students who seek fun and games; academic students who seek traditional intellectual or scholastic goals; consumer students who seek a degree for job opportunities; and non-conformist students who seek a variety of ideas, stimulation, and creativity. But it is the focus of the colleges upon the first and third subcultures that is felt to be the motivation behind much of the increasing unrest at universities.

This leads to a closer look at the individual involved in the "non-conformist" subculture. What is the connection, if any, between the individual's attitudes toward the new left, his role in respect to the new left and the individual's background and social position? It is here that the social scientists begin to zero in on the mechanisms at work in a radical social movement.

The purposes of my study were varied. I tried to analyze the development of SDS at Maryland as an example of the development of a new left group; to analyze the intra-group structure of SDS as well as opposition groups on campus; to analyze the intergroup relationship between SDS and the opposition groups. The groups studied were SDS, the Student Government Association, the Student Central Court, the Student Union Board and the Young Americans for Freedom. Fourteen SDS members were chosen, of which 7 were classified as active and 7 were considered fringe members. The questions considered were general description of group membership; high school and family background; and attitudes covering the university

itself, group membership and opposing groups.

The founders of the SDS chapter at the University of Maryland were primarily members of the Prince George's County chapter of CORE (Congress of Racial Equality). They had applied for recognition of a university chapter of CORE, but had been turned down because, at that time, the spring of 1964, CORE was very active in a then unpopular civil rights movement. Therefore, the group applied for, and was recognized under, the heading of Students for a Democratic Society. At that time SDS nationally was just growing from its conception in 1962 and had not yet obtained the national prominence it has today.

Concentrating for the most part on civil rights issues for the remainder of 1964, SDS began its first attempts at community organizing in a local Negro community. Beginning in 1965, with the increasing involvement in Vietnam, the group began to shift the bulk of its activities in that direction. By the fall of 1965, the group had completely split, with many of its members branching off to form a campus CORE group. The year of 1965 saw increased activity by the group concerning the war in Vietnam; literature was disseminated, teach-ins held, and speakers presented. Campus awareness of the group began to grow also. By spring of 1966 SDS was a recognized "institution" on campus, and by fall of 1966, opposition to SDS became much stronger. However, there was beginning to appear a change in the approach of the group to the campus. It was becoming frustrated with its program and realized it had to relate more to the campus community of which it was a part.

Thus, by late 1966 and spring of 1967 the group emphasis had shifted once more, this time to campus issues. The shift has thus far brought greater reaction from the opposition groups. It has also created a much greater dialogue throughout the campus, resulting in a perplexed position for the opposition groups of this study. This is not to say that the Vietnam issue or the Civil Rights issue have been relegated to secondary importance by the group, but it does show a shift in membership composition and attitude.

It was found that the members of the groups did not vary significantly in age, year in school, and marital status. The Student Government and the YAF groups tended to live at home while

the SDS tended to independence found in apartment life. This became even more significant when cross tabulated with grade point averages. The SDS, YAF and Government groups all had about B average, with the two drastic exceptions in the SDS-active sample being those who live in dorms. The same is true of the SDS-fringe groups. Surprisingly, previous political activity was found to be lacking for the SDS-active members.

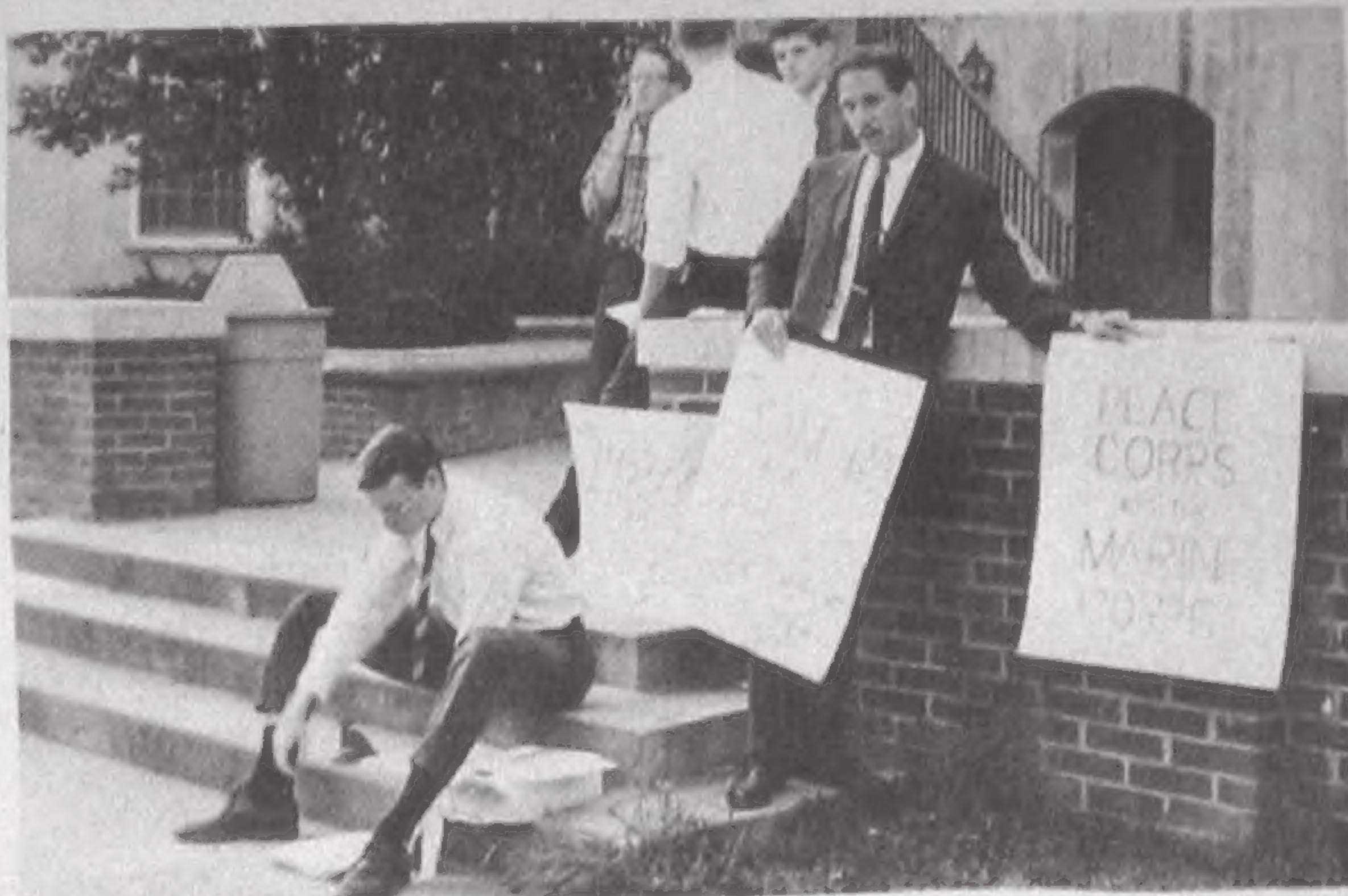
All group members came from generally middle-class families. In terms of parental attitude, they are all surprisingly the same. This reinforces the lack of political activity on the part of SDS members.

There was found a trend from radical self-image of the SDS-active sample to a liberal self-image with liberal tendencies in the opposition sample. In line with this trend is the vast split between self and parent views in the SDS-active sample; mild disagreement between self and parent attitudes of the SDS-fringe sample, and almost complete agreement found in the opposition sample.

Members of the group listed reasons for their membership. The SDS-actives said mainly that they belonged to bring about social change; the SDS was the only group near-by; for social reasons, and because they supported SDS's Vietnam stand. The SDS-fringe members said they favored SDS's views; that they were against the Vietnam war; to show dissent; that they sympathized with the sign-ban issue; to bring about a change and to act on their principles. The YAF group felt that membership offered social and financial benefits; that they felt they had the qualifications; that they enjoyed working with people; and that they wanted to lead.

In summary, the SDS activist sample motives dealt with general principles; while fringe motives dealt mostly with individual issues and similar views. Opposition samples were primarily concerned with social aspects of the group.

The SDS-active sample generally held stronger negative views towards the others. Both SDS and the other groups had neutral feelings toward the YAF because of its relative inactivity and lack of threat to SDS. Attitudes toward the Student Judiciary were more hostile. This was a reflection of attempts by Judiciary and participation by them in attempts of the university administration to silence and obstruct SDS activities. The Student Government has also been



Maryland SDS picketing draft exams, last year.

Photo by
Dick Ochs

a party to these restrictive activities, but had not come as close to contact with SDS as the Student Judiciary.

The above findings of this study, although covering a variety of variables, does seem to have a common thread running throughout. There seems to be a progression as one moves from the active sample of SDS towards the sample of opposition subjects with the fringe sample from SDS lying in between the two. Yet, the difference between the active sample and the opposition sample is not as polarized as one might expect the two samples to define each other. The factor of independence may be the common thread that binds all the findings together. This factor of independence of thought and the correlation of social distance from parental influence should be developed more extensively.

A review of the findings indicate that the SDS members fall primarily into the academic and non-conformist subcultures in the classification of college students into four subcultures, and

that the opposition members fall generally into the collegiate and consumer subcultures. The SDS members show a greater desire for "new experience" and security, while the opposition members show a greater desire for recognition and mastery, or the will for power. In addition, most of those characteristics found among the strong approvals of the FSM group at Berkeley were found to be present in SDS members.

The attitudes expressed by both the active sample and the fringe showed the concern and felt need for a new social order. Maybe this is what sets the "New Left" apart as a unique social force in today's society conflicts.

However, of even more importance is the impact of each group's definition of the situation in regard to each other. We identify only with those we perceive to be like ourselves, never considering, or refusing to acknowledge, that we may have defined the situation wrong or that there may be a greater potential in differences.

—Tieger Draft—

cont'd. from page 1

or conviction refuse to participate in war and refuse to be inducted into the armed services on those grounds, deserve our encouragement and support.

While Mrs. Tieger and a contingent from the Spring Mobilization Committee and several people from various Baltimore peace and civil rights groups picketed in the rain outside the gates of Fort Holabird, Tieger underwent a rather unusual induction procedure. In an interview with this reporter, Tieger related what occurred: "A few minutes later we all got off the buses. I was pulled off from the rest of the group. I was then taken, during the next seven hours, to various rooms where there weren't any other people being inducted. At 3:00 p.m., a sergeant came in and said I could leave. He said I was physically fit, but administratively unsuitable. He said that my induction was temporarily suspended and that I would hear from my local draft board."

Tieger also said he felt that people at Fort Holabird had taken extraordinary precautions because of the 8-10 supporting picketers outside, particularly so in view of the number of picketers. The induction personnel, for example, did not allow any of the inductees to leave the buildings by any entrance which faced the main road where the picketers were marching. In addition, the military police closed the main gates for the

induction area and rerouted traffic around the area. A sentry at the gate also prevented a secretary, coming to work, from entering the gate, apparently because he thought she was a peace creep. A lieutenant from her office had to come out and identify her. These actions would indicate that Tieger's firm statement of his intention to refuse induction and the visible community support that he received thoroughly shook the military establishment. As Tieger said after his release, he was prepared for a confrontation, but apparently the military wasn't.

When the buses bringing the other young men back to Washington returned, seven showed up for counselling on alternatives to the draft. One of the counsellors for the Spring Mobilization Committee said that the leafletting procedure and counselling session should be repeated every time the buses pull out for Fort Holabird.



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URBAN VIOLENCE IN PERSPECTIVE

BY DONALD SLAUGHTER

Last week two Negro youths were shot and seriously wounded by a Black policeman in the Monroe Street Playground. The crime which led to their brush with death; a small boy became upset when they made him dizzy on the Merry-go-round. As could be expected, the next day the daily newspapers carried police reports of how the policeman had been attacked and injured when he tried to evict James Bush and Damon Alston from the playground. It was only then that he fired his weapon in self-defense. This was the sixth such shooting of a Black youth this year.

Immediately following the shooting, youths roamed the streets demanding revenge. They claimed that, contrary to the official police and newspaper reports, the policeman struck Alston first during the argument after being asked to leave the playground. It was only then that James Bush grabbed the policeman so that Alston could get away before being struck again. Bush himself was knocked to the ground (according to these eye-witnesses, but contrary to the official version, the policeman never fell to the ground) and was then shot. Another shot was fired and the fleeing Alston was hit in the back.

What could have followed the incident, coming so soon after the Brooker shooting, never happened. This was largely due to the efforts of the "D.C. 5" (a youth group which concerns itself with community problems), SNCC and Ray Robinson, a militant veteran of the civil rights movement who has recently been with Soul Sessions Inc. Bush, just back from Vietnam, was a personal friend of several members of D.C. 5 and Ray Robinson happened to be driving by

when the incident occurred. They discouraged talk of retaliation because the police had more guns. Instead they suggested that a meeting be held the next day at the playground so that more of the people in the community could express their views and more information would be available. SNCC provided and distributed the leaflets announcing the meeting.

It was a lively meeting with several hundred people present, followed by a march on the 10th Precinct station to demand a thorough investigation by the police. Five representatives were admitted to discuss the situation with the police. They later emerged with what they thought was a police commitment to a grand jury investigation. However, the precinct captain later told reporters that all they had agreed to was a thorough police investigation with proper recommendations being made at its conclusion. In any event, the entire incident brought police-community relations to a new low in the Negro Ghetto.

Whatever the specific facts of the case, objective reality does not necessarily determine the attitudes of the parties involved. People approach problems with their preconceived ideas: cop shoots Black youth; therefore he was justified, or Black youth shot by police; therefore another instance of overt oppression. Blacks and whites have different perspectives. Whites see the police as the guardians of law and order, the protectors of life and property. To the poor Negro (and frequently to the poor white) the police are often the most visible manifestation of white domination and oppression, perpetrators of organized societal violence and intimidation designed to frustrate legitimate hopes and aspirations. The Negro is at

the same time most desirous of the ending of crime since he is proportionately its major victim, yet feels that the police do little to help and much to harass him.

The root of the problem is, as is often pointed out, that the Negro is traditionally victimized in American society. When one talks of "American society," he usually means white. Yet the White community, while by and large agreeing that injustices occur, insists that it is making the attempt to rectify the situation and is growing increasingly impatient with the Negro demand for more haste. But Black frustration has grown with each passing year. It is one thing to ask for deliberation while enjoying relative affluence and to point out that society can only change so fast without endangering the social fabric. It is quite another to live in poverty and insecurity with little hope of even modest gains in the future.

There are no easy solutions: either Blacks or whites must learn to live with their impatience and inconvenience. In the words of Ray Robinson, Jr., "the situation is getting worse and yet, too many Americans are--emulating Rip Van Winkle. Unless we can find a way to wake them up, there might be no stopping major chaos."

Most of the pressure comes from the younger generation. Youthful impatience combined with a legitimate sense of being unjustly victimized has led to a new militancy in the Black community. To put this up against obstinate, conservative and older generation white America is to establish the conditions for serious trouble. To quote Robinson again:

cont'd. on page 6



Monroe Playground shooting.

LETTERS

To Gaston Neal

Gaston Neal
Who are you?
To make me cry so
That all whites are cruel and harmful.
Cry. You make me cry.
My heart is hurt, so hurt.
For I love you as much as any man.
I want to help.
But how? by killing myself to make one less white?
I am shocked. You cast away those who love you.
You seem to say that I am hindering your progress.
Am I?
You do not know the pain and anxiety that I feel.
That I should kneel to you and painfully die,
Die before you to make up for your pain.
That is how I feel. That you. You will not accept me
Accept me as the person I am.
Why? Why must a man's color decide his place?

SUZUKI BEANE
5501 Mulberry Lane
Temple Hills, Md. 20031

I am sorry that this is a mess but I am sure you can figure it out. Please, if you wish, print this or give it to Gaston Neal. I agree partially with his poem but was terribly hurt because he seems to not see men for their moral values but only their skin colors. I do realize some and really many men are like the ones he describes but he could at least recognize those that aren't this way too. He gives the reader a false impression of himself if he feels differently.

Thank you for listening.
Sincerely,
Suzuki Beane.

VETS MARCH

by Don Slaughter

Washington saw a departure from traditional Memorial Day commemorations when over 500 veterans and their supporters came to the District to express their opposition to the War in Vietnam. They represented 10 Veterans for Peace organizations from the east coast, Chicago, Detroit and Florida.

After marching from Dupont Circle to Lafayette Park across from the White House the group was addressed by veterans from all the

major wars of this century, including the Spanish Civil War and the current Vietnamese conflict. A retired Marine Corps Captain summed up the mood of the day when he stated:

"This nation has fought many wars... We of World War II service fought secure with the knowledge that while killing is evil and immoral it was necessary to stop the Hitler's, Mussolini's and Tojo's... But today the only way to remove the shame in our hearts is to get out, get out now and

to help rebuild what we have destroyed."

Shortly before the marchers arrived in Lafayette Park another demonstration occurred in a lighter vein in front of the White House. Six young Negro unicyclists rode up on the sidewalk to publicize their offer to President Johnson to go to Vietnam to entertain the troops. The spokesman for the group, called Charles' Unicyclists, said that while they may not like all of Johnson's policies they believed he deserved the support of the American people. They had arrived the day before from New York after a three day ride down on their unicycles.

Dear Sir:

Returning home from the local library I found your tabloid among the mall awaiting me. I consider myself a liberal (in the true sense of the word)--but this is too much.

I find particularly objectionable (sic) your cartoon on page seven. As a member of the United States Marine Corps Reserve and as a future Marine officer I take this as an insult to the Corps. We are not child murderers and/or "hideous white beasts of prey" as Gaston Neal alludes to the American fighting man. The

Marine Corps Civil Action approach in South Vietnam is one of the few positive actions that has proved successful in attempting to bring a true lasting peace to this troubled country and its people.

In short I have no interest in receiving this publication. I have no idea how my name was placed on your mailing list but wish it to be removed forthwith.

John Szymkowiak

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and
Strawberries

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RUNA ROUND AT RLA

By Linda Gordon



Photo by Michael Grossman

TEMPLE DOOR SLAMS

By Frank Speltz

Channing Phillips was optimistically philosophical about it all. He had just watched the open door of Lincoln Memorial Congregational Temple at 1701-11th Street, NW, swing shut on "outsiders." The last straw had been "that Carmichael group, sprawled across the benches and smoking in the sanctuary," according to Emory Smith, the Temple moderator.

Members of the Temple congregation are characterized as "upper-middle class, light-skinned Negroes" with a long history of "not rocking the boat." Since the onset of Channing Phillips' tenure there in 1961 (he had previously pastored a church in Harlem and taught theology at Howard University), church involvement in political and social issues has risen sharply. The Temple has hosted large groups for the 1963 March on Washington, the 1964 Mississippi Freedom Democratic Party Congressional challenge, the 1965 National Coordinating Committee to End the War in Vietnam convention, the 1966 International Days of Protest against the Vietnamese War, the current drive against school board policies, and most recently, the Spring Mobilization for Peace. Many neighborhood poverty groups meet there regularly. Consequently, neighborhood repre-

sentation in the pews is rising, offending many of the old line members.

For three months now, Attorney Smith has been unable to get a quorum of the board of trustees (6 of 10) together to act on this issue. A former clerk to Judge Howard, Smith has only recently re-entered law practice. Two members of the Temple (both preferring to remain unnamed) volunteered the apparently widely-known bit of information that Smith is seeking a judgeship here, and had decided to make his mark by publicly opposing the black power, peace movement people. One member recalled that Smith's father had once been pastor of Lincoln Temple, but that Smith had never taken an active interest in church affairs. When he had been appointed a member of a committee to revise the church constitution, he was "hard to get hold of." Suddenly, after becoming Temple moderator in 1966, he began to take a leading role in opposing the church's role in the neighborhood and its openness to movement groups.

Two weeks ago, Smith began circulating among the members hip, lining up support for a membership meeting May 28th. Although the moderator is charged by the church constitution to be an impartial chairman of the meetings, he led off by reading a prepared

statement sharply criticizing Phillips and the membership for permitting "radicals" to destroy Lincoln Temple's "respectable image." Then he called upon a church member to "tell what you know about this whole business." Attorney Theodore A. Brown, a 40-year member of the church,

objected to the trial-like procedure, with little success. Later a second motion to adjourn was not permitted to proceed to a vote by moderator Smith. At this point nearly 20 supporters of Phillips' open-door policy walked out in visible disgust. Shortly thereafter, a motion carried by a 50-43 margin: that all arrangements be rescinded, subject to the approval of the board of trustees. The board of trustees is charged by the church constitution with the "protection" of church property, but not the "use", which is in the hands of the pastor, according to Phillips.

Phillips and members interviewed all agreed that those present at the May 28 meeting were not representative of the church membership, and that judging from first reactions to the news, a reversal of that meeting is very likely in the near future. In the meantime, groups desiring to use the church should continue to apply.

Emory Smith refused to talk with this reporter.

Mr. Luther Hemmons, Chief of Relocation Services for the RLA, talked to me last week about the possibility of his agency being too benevolent. Mrs. Jessie Banks, his subordinate, worries about being unable to find housing for her clients because they are too choosy.

Absurd? The RLA is often like that. The RLA is the D.C. Redevelopment Land Agency, and it operates a Relocation Office to help the families it displaces in the name of urban renewal, and all those other things called "progress." I had come to find out from them how the RLA helped the people in the way of the wrecking ball.

The Relocation Office has no general brochure explaining the rights of the displaced and the services that the RLA offers. Instead, the relocation counsellors distribute an 8-page, single-spaced copy of Order No. 66-402a, the Relocation Regulations issued pursuant to Public Law 88-629, 78 Stat. 1004. In this Order, not quite completely obscured by the bureaucratic jargon, are some important pieces of information:

--people cannot be evicted until they have been offered adequate substitute housing.

--people can be evicted if they refuse housing that the RLA thinks is adequate.

--people can be forced to move into temporary housing owned by the District until permanent housing can be found--that is, they can be moved several times.

The Relocation Office does prepare a specific brochure for each relocation project. If the brochure for the Seaton School site is any example, these do not contain very much information. The Seaton School leaflet does not say that the RLA is responsible for finding tenants new housing, and cannot evict until it does.

Most of the people I talked to on the Seaton School site did not know that the RLA was fully responsible at least for offering them new housing. Some knew it, either because they figured it out from close study of the Order or because UPO workers had told them. None could remember any RLA counsellor assuring him that RLA was obliged to do his house-hunting for him.

Doesn't the RLA want its clients to know their rights? Could it be afraid of the pressure and attacks it might receive if they did?

Relocation officials told me that the RLA calls a large public meeting in each relocation area, even before the government buys the property, to spread the word about relocation services. I was shown a copy of the flier calling a meeting in the Seaton School area for July, 1966. I was somewhat puzzled to find that, of the 7 or 8 families I met in the area, none could recall any meeting.

Many of those to be displaced are not well informed about their situation. At the Seaton School site many residents think that the UPO center at 9th and P will find them housing. Michael Searles, Housing Advisor at that center, says that anywhere from 5 to 25 people a week come to ask him for housing listings. This is definitely not his job, Searles says. His work is strictly community action organizing. He told me that he felt the best service he could do for those being relocated was to give them the straight dope about how hard it was going to be for them.

Mr. Luther Hemmons, the RLA's Chief of Relocation, affirmed that he expected many of his clients to find their own housing. "If people don't make some efforts on their own behalf," he said, "we are degenerating into too benevolent a government." Perhaps he thinks that tearing down neighborhoods to build highways and urban renewal is benevolent enough.

The Relocation Office has a staff of about 25 relocation counsellors plus 4 site offices which employ neighborhood aides. The counsellors can be seen in their offices or called on the phone, but they are primarily supposed to visit people in their homes. Unfortunately this has got to happen ordinarily between 8:45 a.m. and 4:45 p.m., Monday through Friday. The Seaton School site office is reportedly open till 7 on Mondays, and many offices on Saturday mornings, but there are no regular working hours on evenings or weekends.

These hours would seem to make it difficult for someone with a full-time job to see a relocation counsellor. Mr. Hemmons emphasized that his staff did a lot of after-hours work, and pulled out some overtime pay slips to prove it. It occurred to me that a standard work week of something like noon to 8 p.m., Tuesday through Saturday would be a more reliable way of helping working people, but maybe that's against the regulations.

Mrs. Banks told me that she expected her counselling staff to call on each client about once every two weeks. But no one I interviewed at the Seaton School site had seen his counsellor more than twice or three times since the fall of 1966.

Whenever possible, Mrs. Banks told me, the relocation counsellors are expected to go with clients to see apartments or to talk to landlords. In the interviews I and other reporters had, we found one woman who had been taken to see one apartment when the roof of her house had been blown off in a storm. In the routine house-hunting cases we could not manage to find anyone who ever had an RLA counsellor accompany them anywhere--or anyone who knew anyone whom an RLA counsellor had accompanied.

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An APPEAL from Appalachia

By Marc Steiner

In Blue Ridge, Georgia, 400 workers, mainly women, have been on strike against the Levi Strauss Co. for the past nine months. During the seven years since Levi Strauss first came into Blue Ridge to set up its sweat shop, it has juggled the lives of some 4000 people before settling on its present work force of 560 skilled workers. Five hundred of this number are women.

Because of the acute job shortage and high rate of unemployment in the Southern Appalachian Region, the women had no choice but to work for Levi. They organized in 1956 under the Chemical Workers Union and later voted to give their bargaining rights to the International Ladies Garment Workers Union. The "union contract" was drawn up solely by the management who prefaced all important clauses with the phrase "in the opinion of the management." This gives the company free reign on any activity which it may pursue. The company also claims it cannot sign a grievance. This means that no grievances can be brought before an arbitration board.

Realizing the contract was impotent, the workers accepted it in the hopes of bettering their chances in the future. Levi

Strauss apparently had other plans. Moments after signing the agreement, the manager threatened to break the union.

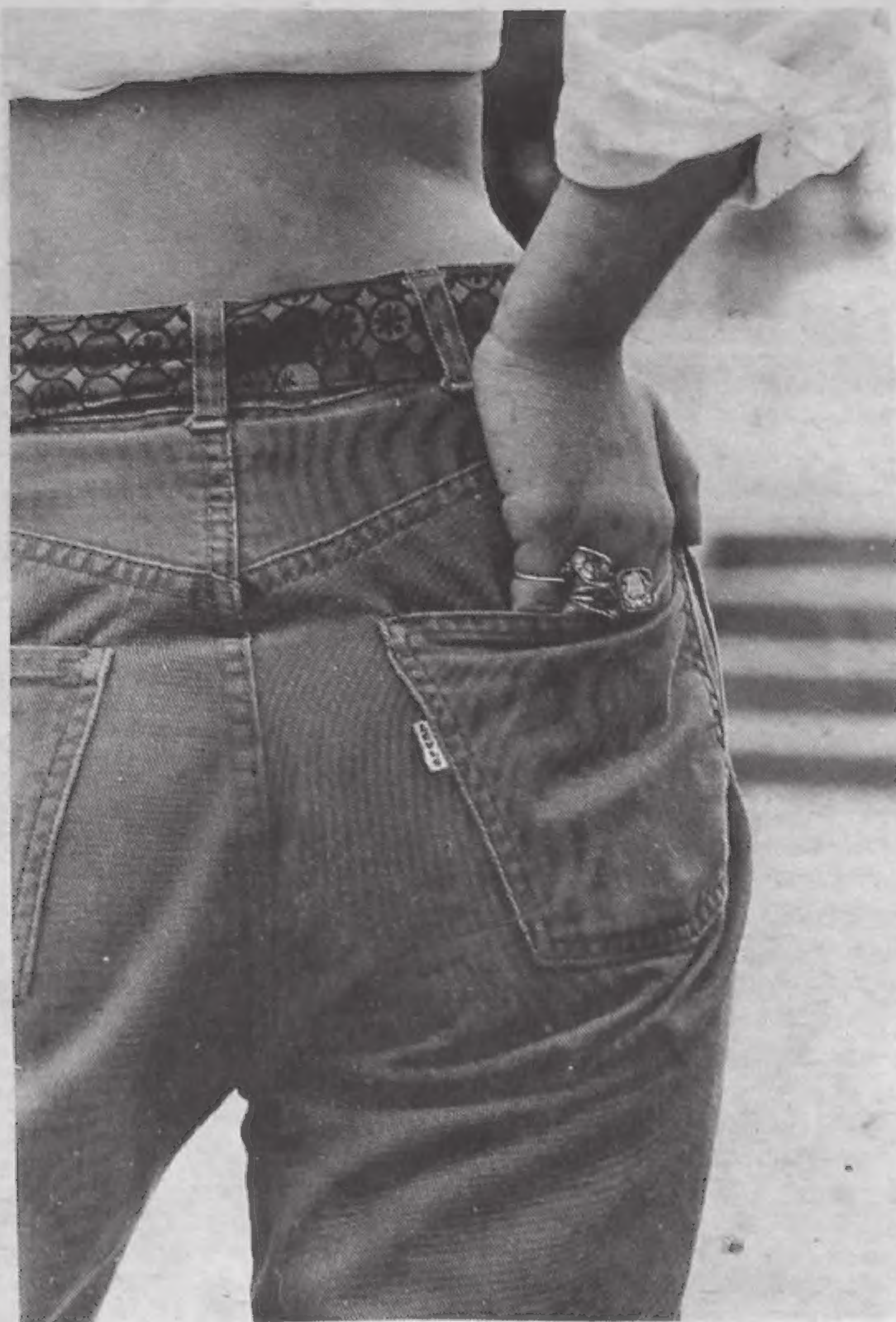
The company made it virtually impossible for a worker to earn a living wage by penalizing and harassing the workers with methods reminiscent of the New York sweat shops of the early 1900's. The average production level was set by timing the fastest worker. In order to earn the guaranteed minimum wage, the workers had to surpass this level 5 times a week. The management saw to it that this goal was never reached by forcing workers to redo perfectly good work and taking parts out of machines. Unless a worker had a medical excuse, he was fired after three absences. Talking in the shop was forbidden. Indignities went so far that, in one section of the factory, the women were unable to use the toilet without first producing proof of a kidney infection. The bosses have been harassing the most vulnerable workers and those who have fought hardest to organize the union. Then, when the company broke the seniority clause of the contract, by putting a new and inexperienced worker on a new machine, 450 workers walked out.

The company claims to be losing \$1,500 a day because of the

strike. Its production, once the highest among Levi's eleven factories, is now very low. The women out on strike are carrying on alone without aid from the ILGWU who consider this a wild-cat strike. 225 out of the 400 have no income at the present time.

This fight is not only for union recognition. Underlying it is whether private companies will be allowed to come to Appalachia to enjoy the low tax rates while exploiting the people through low wages and sweat shop conditions.

This grass-roots organization of poor whites is representative of many groups beginning to confront the system which seeks to have them remain disenfranchised. The workers of Blue Ridge are asking people to support them by refusing to buy Levi's until the union is recognized, and to inform the Levi Strauss Co. of their decision. They seek to have pressure put on local stores to stop carrying Levi products until the strike is settled. Money is urgently needed both to sustain the workers and to help carry out the boycott. Contributions are payable to the COMMITTEE FOR THE BLUE RIDGE STRIKERS at 610 West 116th Street, No. 53, New York, N.Y. 10027.



cont'd. from page 4

It's hard to say what these discrepancies could mean. Are the counsellors sneaking out for naps? Or was Mrs. Banks indulging in a little fantasy?

The purpose of sending counsellors along with their clients, I assumed, was to help clients negotiate with landlords and possibly provide transportation. Mrs. Banks said, however, that counsellors were sent along so that the relocated families wouldn't turn down housing for no good reason.

Mrs. Banks said that the fussiness of her clients is one of her major problems. People sometimes reject housing, she reported, because the closets are too small. Others refuse to move to other parts of the city. But "that's their problem," she said. "We can't MAKE a family move into housing that is adequate for them."

One relocated woman I interviewed agreed that many RLA clients are probably fussy and negative about new apartments. She pointed out that people often became attached to houses they had had for a long time. (She lived in hers 14 years and was one of the newcomers on her block. The first person to be moved from her block was an old lady who'd been there over 50 years.) She didn't seem to think the RLA was doing her much of a favor by helping her find a new house after forcing her to move.

Often the Relocation Office must deal with clients who have problems in addition to having their houses taken away. Some are unemployed--the RLA can do nothing, I was reminded, to find houses for those without the income to pay the rent. Others may have child care needs, emotional problems, criminal records, etc. The RLA does not direct counselling in such cases, but refers the client to the "appropriate D.C. agency," where he will be certain, of course, to receive prompt and courteous service. (This is an example of the helpless, hopeless shunting of the poor from one insensitive

bureaucracy to another.)

The Relocation staff handles both public and private housing. In the case of public housing, their services spare the applicant reams of paper work and bureaucratic snarls. The Relocation Office deals directly with public housing authorities to place applicants.

As for private housing, Mrs. Banks currently has only one man and his clerical assistant working to locate private housing. I was assured by an assistant to RLA's Director that additional staff was being hired for this job. The housing is found by clipping the classified ads (presumably with more finesse than the househunters could do it themselves?) and, reportedly, by direct contact with realtors.

Before the housing can be referred to clients it has to be inspected by the D.C. Department of Licenses and Inspection. This may or may not explain why housing referrals are sometimes out of date. I learned of one such case from a landlord--an RLA client arrived at his doorstep one evening with a month-old Washington POST ad for an apartment long since rented.

The RLA will pay up to \$200 for moving expenses. The client can either arrange to have his mover bill the RLA directly, or he can get a fixed sum from the RLA (the amount figured according to how many rooms of furniture he has to move.) Some people can make a profit on this by moving themselves more cheaply than the RLA allotment, and the Relocation officials shrug this off as an informal fringe benefit.

The RLA can offer no aid for rent deposits, advance rents, or deposits required for utilities.

Most people I spoke to found only good things to say about individual RLA staff members. I was told of several cases where RLA had found good and even improved housing for families. One woman especially emphasized that if you played tough with them you could get results. She told about a friend who had

made the RLA angry by refusing 2 apartments but then finally got a nice big house from them.

On the other hand many families find their own new housing. Mr. Hemmons acknowledged this and said they preferred it that way. I got the impression that it was because most families don't receive very many housing offers from the RLA, and so conclude that they have to fend for themselves. The Relocation officials insist they they never threaten anyone with eviction, and I saw no reason to doubt this. Still, it's not a particularly secure feeling to know that your house is scheduled to come down on August 1 (as most people at the Seaton School site have been told.) Certainly the RLA does nothing to combat this insecurity by reassuring the displaced that they won't have to go until RLA finds them housing.

Another threat to the displaced is RLA's power to move families temporarily to other project sites until permanent housing can be found. (This is called "to on-site a family.") Women who mentioned this to me were noticeably unenthusiastic about being moved several times and living in temporary quarters. This dread is another incentive to find your own housing and not wait for the RLA.

As an agency the RLA is unfavored among its clients--hardly a surprise. Mr. Hemmons complained about the negative and critical attitude of the UPO housing organizers. He seemed to view his job in its narrow sense--find houses for his clients--and he didn't seem to accept any responsibility to the whole housing problem. He emphasized successes in finding housing for the displaced without mentioning those who move themselves, without RLA assistance, into undesirable or substandard housing. He pointed out that RLA gets priority in public housing. This means, for example, that almost ALL public housing vacancies among units of 4 bedrooms and up are used by the RLA. Less than 25% of all families displaced from apart-

ments are entitled to RLA assistance. The 75% who are evicted by private action have no place to turn, and there are no large public housing units available for these people because RLA has used them all up.

Mr. Hemmons said that he had frequently recommended slowing down construction schedules because housing was not available quickly enough. His recommendations were always accepted, he said. As an example, he said that Seaton School construction was postponed from February to August 1967. The residents of the area believe that the postponement was made because they organized, aided by UPO Center #1, to demand that they be allowed to stay until the school year was up.

Mr. Hemmons has never, he said, recommended the cancellation of any construction project.

Mr. Hemmons showed me copies of several letters RLA had written urging expanded and improved relocation service. He believes that he has all the funds

he needs, however.

The public record shows the RLA as an agency anxious above all to protect itself from criticism by hiding the disastrous housing situation and the high-handed operations of government construction agencies. Whether this is because of bureaucratic myopia or self-interest or worse, the RLA is doing itself a disservice. Supposedly the purpose of the Relocation Service is to ease the difficulties for the poor of dislocation, eviction, and the general shoving around they receive. Instead many of the poor have come to identify the RLA as the cause of their difficulties. It is not the RLA that decided to build the highways that destroy neighborhoods, but many people think it is--and this is the RLA's own fault.

Is there a reason why the RLA could not, instead, ally itself in clear and unmistakable terms with the fight for better housing for the poor?

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KALEIDOSCOPE

By David Paletz

(A FORMER MONARCH, DAVID PALETZ IS ALSO A POLITICAL SCIENTIST)-.

The opening play in Olney's summer series is Shakespeare's Richard III. The play is always absorbing; the production respectable, orthodox, and eventually dull. For those who have never seen Richard III decently done, a trip to Olney is recommended. If your memory is filled with Olivier's distinctive movie, Olney's pallid version substitutes inadequately.

Despite juggling events to conform to the political susceptibilities of his day, Shakespeare still gave his audience real individuals on the stage who were taking part in actual struggles for power. The scenes depicted had an immediacy for the audience which contemporary productions should strive to recapture. This may entail a change of setting or an emphasis on some aspects of the work previously neglected as in Brook's Lear or Zeffirelli's Romeo and Juliet. Even when this effort fails, as it did in the version of Titus Andronicus recently given at Baltimore's Centre Stage where the play was set in fascist Italy, it still provides a provocative evening of theater.

Olney overwhelms us with an excess of reverence. It is a hands-off Richard. The audience, sharing the reverence and conditioned by it, neither laughs at the puns, nor displays normal reactions of indignation and admiration at the villainy. Even

the violence does not move it.

The only transfusion of the night comes from Lester Rawlins as Richard. This talented actor, especially in the early scenes, almost matches the character. But he does not really capture Richard's psychological complexities of insecurity, incipient paranoia, and potential for loss of nerve, power, and ability. And when the play can be transformed into tragedy, Rawlins, like most before him, proves unequal to the emotional depths required. Still, he is a pleasure to watch, moving nimbly yet frail about the stage, even though his talent may be slightly enervated by the exigencies of daytime television. This is less an indictment of him than of a society which treats its actors so shabbily and offers rewards in such disproportion.

I am sad the production is so unadventurous since the music, modern, electronic, and apt, shows that those involved at Olney are capable of taking risks successfully. Thus, instead of treating Richard III as a classic (a procedure which almost always freezes the work) director James Waring could have emphasized its political topicality.

There is, for example, a conspicuous similarity between Richard and Lyndon Baines Johnson. I do not suggest MacBird like, that LBJ committed heinous crimes en route to the presidency, but there is a distinct coincidence of personalities and situations which the lines persist in thrusting forward.

At the start of the play, Richard tells us that military and political



events have: "left the world for me to bustle in." So he does. And as he bustles, Richard tries to convey the impression of innocence and sincerity: "I am too childish foolish for this world." Only some are deceived by this pose. For the truth

is that Richard is sarcastic, demanding, ungrateful, wary, volatile, distrusting, secretive, suspicious, and self-conscious about his physical appearance. In support of his schemes, he brings vast energy, imagination, intelligence and personal forcefulness.

This is no different from contemporary descriptions of our President. But there are more important similarities. Both men know how to acquire power. Both delight in wielding it. Both explore the weaknesses and ambitions of those around them. Both men are unscrupulous and sentimental both intertwine the personal and political to their own advantage. President Johnson's powers of persuasion are legendary, but, like Richard, these powers are most effective when applied at close quarters to a few selected targets; they evaporate when placed on a larger public plane.

President Johnson, like Richard III, professes humility and longs for affection from the people. Richard says it in words that could emanate from LBJ: "It is death to me to be at enmity. I hate it and desire all men's love." He really means it, yet his personality and actions preclude such love; and he cannot dissemble well enough to achieve it by deceit.

Masters at playing conflicting forces off against each other, and exploiting their particular political situations, LBJ and Richard gain the supreme seats of power. Richard does not last long. It is instructive to examine Shakespeare's dramatic explana-

tion for his demise.

Richard attains power only to encounter a legacy of opponents, most conspicuously the Lancaster family. He tries to achieve consensus but fails. His ability to hold options open, to manipulate conflicting forces, to persuade and cajole, no longer suffice. They made him, but cannot keep him, king. For kingship also demands qualities of humanity, moral integrity, and honesty which he does not have.

Thus Richard cannot adapt to his new position. Even worse, so delighted is he with his powers that he exercises them nakedly and unwisely; thus his treatment of Buckingham. And he blunders: born to violence, when his enemies resort to arms against him, he knows no alternative to war. Compromise, negotiation, concession are beyond his ken.

In the end, Richard loses his grip. His inability to inspire his supporters with the love and affection he so desperately wants, and so badly needs if he is to defeat his political enemies, is combined with a sudden wakening of conscience. His past misdeeds return to haunt him and he loses audacity, nerve, and his throne. The possible parallel with LBJ is clear.

America is not yet a monarchy and the vox populi rings louder (if not always clearer) than Richard's rebellion-ridden England. Johnson's test will come in 1968. In case you rejoice at his possible defeat, reflect that Richard was replaced by a lesser, more sanctimonious man.

With respect to Buddy Tiegner who has the courage to act.

URBAN VIOLENCE

CONT'D FROM page 3

"Things cannot continually be blamed entirely on the younger people of our society. We are to blame, yes we people who have let things stay at the status quo. This younger generation will not stand for this...The communications gap that now exists between Blacks and Whites, Youth and

Adults must be closed. The younger generation will not sit back and just say, "Well, what can we do?" They will find some kind of way to deal with the situation, be it right or wrong."

But can they really find a way? Ultimately the solution is in the hands of white Americans and a just solution depends on their humanity. The humanity to be humble, to sacrifice immediate interests for the good of the people of the nation and the world as a whole. Major social change seldom comes without some immediate social costs. Whether persuasion, non-violence or violence is chosen as the means, it is still up to white America to react, whether with cruel and violent suppression, meaningless tokenism or a new willingness to sacrifice immediate security and economic interests. Yet it is the humaneness of white America which is seriously open to question, given the reaction to Negro demands to date, our past treatment of the Indian and our current policies in Vietnam and Latin America.



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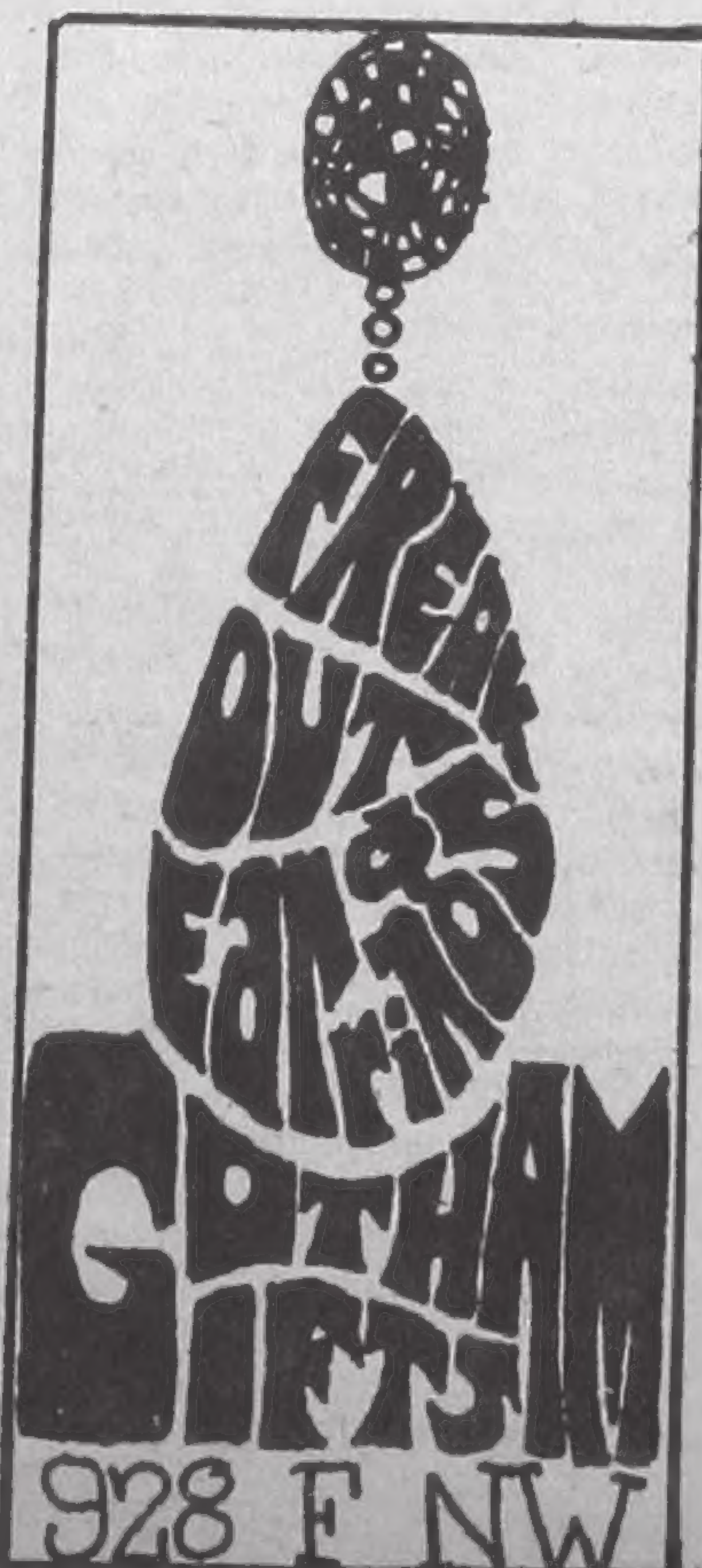
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| 4. Save Water -- Shower With a Friend | 13. I am a Human Being, Do Not Fold, Spindle or Mutilate |
| 5. Impeach Reagan | 14. Nobody for Governor! |
| 6. Kill for Peace | 15. God is Alive and Well in Mexico City |
| 7. War is Good Business, Invest Your Son | 16. Where is Lee Harvey Oswald Now That We Really Need Him? |
| 8. No Easter This Year, They Pound the Body | 17. Con Ed Tried to Gas Us Today |
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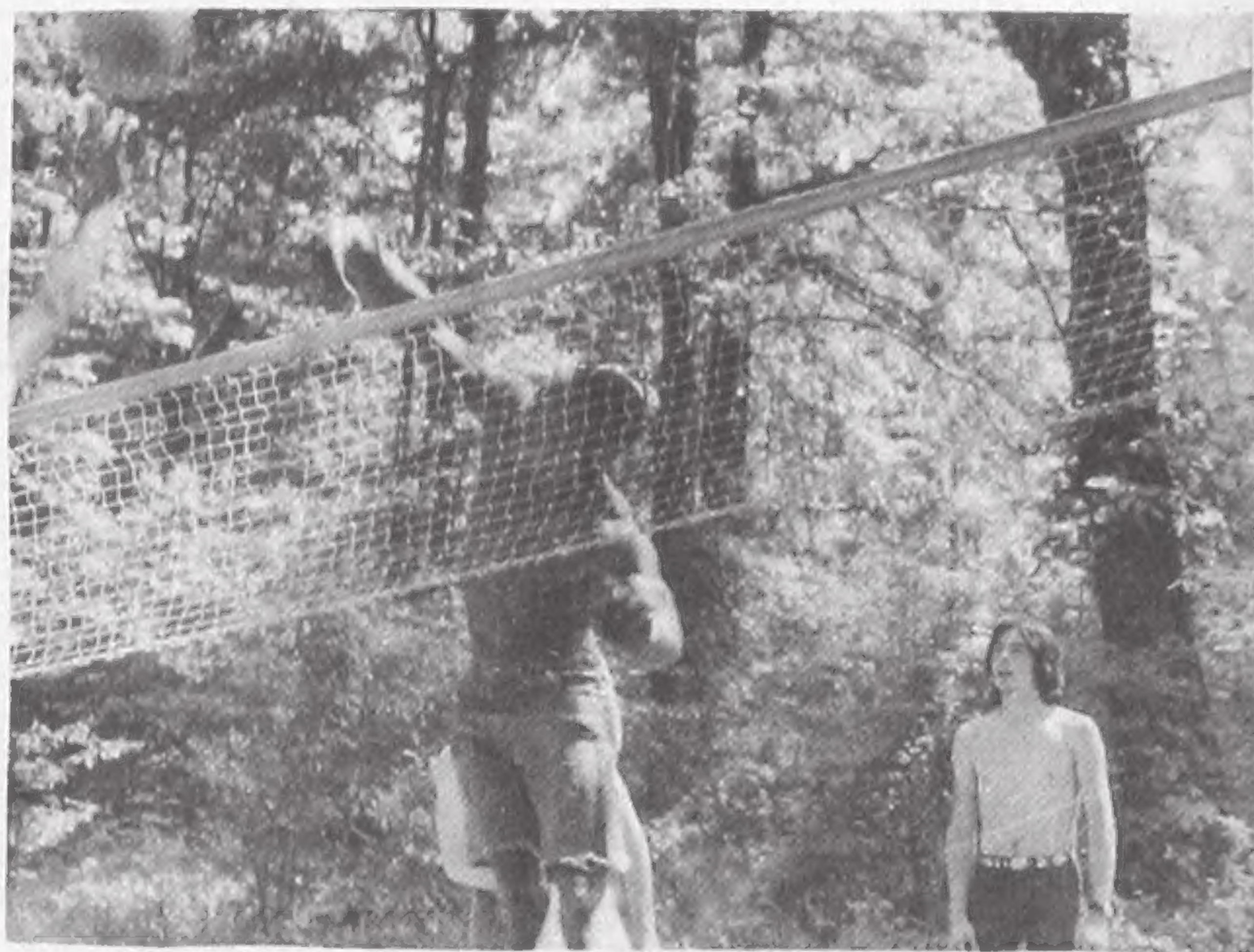
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ACID*TEST

By Bill Blum

At first glance, the decision of the District Commissioners on May 25 not to make possession of LSD (and other hallucinogenics) illegal seems to be a rare victory of common sense over bureaucratic know-nothingness. But examination of the "reasoning" behind the decision, as reported in the Washington Post of May 26, makes one wonder how the commissioners ever decided as they did.

The sale of LSD in Washington is already illegal under Federal law and the Commissioners felt that selling LSD was much more serious than using it. The logic of this reasoning is not immediately obvious. Has anyone ever had a bad trip from selling LSD?

Commissioner Walter N. Tobriner said that he recommended "education and treatment, not punishment" for those who experiment with LSD. One wonders if this education and treatment would be mandatory even for those who have only pleasurable and beneficial results from their experiments, or perhaps Mr. Tobriner is not

aware that such experiences occur under LSD.

Commissioner Robert Mathe said that on the basis of the evidence gathered by District officials for the Commissioners to make their decision, there seemed to be no "mental danger" from LSD. This is simply not so and is as misleading as statements which give the impression that LSD is some sort of instant horror. There is certainly a chance of "mental danger" when LSD is taken by the "wrong" person and/or under the "wrong" circumstances and/or with the "wrong" person guiding the user or with no guide at all. Education is needed, not for persuading people not to use LSD, but to teach them the proper way of using it.

A representative of the Metropolitan Police morals division had recommended during a hearing on the subject that LSD be included on the list of "dangerous drugs" whose possession is illegal in the District. He added that the police did not think that

the use of LSD was very widespread in Washington. Tobriner said, in announcing the Commission's decision, that if the police found new evidence that LSD was becoming widely used, they should bring the matter back to the Commissioners who would then reconsider including LSD on the dangerous drug list. In other words, it is apparently OK if X number of people use LSD, but when X plus 1 begin using it somehow the LSD will change its character and effects and become a public danger.

With such "reasoning" behind their decision, it is safe to say that it is only a matter of time before the Commissioners reverse themselves and jump on the bandwagon to denounce this newest threat to the American way of life.



Photos by Michael Grossman
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**THURSDAY - JUNE 1**

ESP. Lecture by Dr. F. Regis Riesenman on extra-sensory perception; All Souls Church, Harvard and 15th Streets, N.W., 8:15 p.m.; socializing before and after lecture.

MEETING. Southwest Concerned Citizens for Peace in the meeting room, 103 G St., S.W., 8 p.m.; Joseph Lippman, staff director to Sen. Gruening's sub-committee on foreign aid expenditures will speak. Call 543-7302 for further information.

PSYCHEDELICS. Discussion group at Yonders Wall, 3320 M St., N.W., 9 p.m.; every Thursday evening; open to public.

MEETING. Capitol Hill Concerned Citizens for Peace. Every Thursday at 8 p.m. Call 544-4321 for details.

FRIDAY - JUNE 2

JUNE 2nd will not occur this year due to budget cuts necessitated by the war in Vietnam.

SATURDAY - JUNE 3

BAZAAR. Sponsored by the Japan-America Society, featuring Japanese foods and objects of art; St. Albans School grounds, Garfield St. between 34th St. and Mass. Ave., N.W.; 11 a.m. to 4 p.m.

OPEN SING. Alexandria Folklore Center, 205 North Royal Street, Alexandria, Va., 8 p.m.; free admission and coffee. Every Saturday.

MUSIC. Bleecker St. Shop, 1665 Wisconsin Ave., Rusty Clark, Violin and Lloyd McNeil, flute; 2:30 p.m., free admission and lemonade. Every Saturday.

FOLK DANCING. No partners needed - All Souls Church, Harvard and 15th, N.W., 8 p.m. Every Saturday.

FLEA MARKET at St. Stephen's Episcopal Church, 16th and Newton, N.W., noon to 5 p.m.

SUNDAY - JUNE 4

HIKING. Thru Dumbarton Oaks Montrose Park, 3 to 5 miles. Meet at 31st and R Streets, N.W., at 1:30 p.m. Center Hiking Club.

FOLK MUSIC. Joe Glazer, renowned songwriter for the labor movement; benefit for the Farm Workers and Rebels With A Cause (S. E. Neighborhood House); Temple Sinai, 3100 Military Rd., N.W., 7:30 p.m.; guest appearance by guitarist Charlie Byrd.

HIKING in Catoctin Mountains (MARYLAND) with Capitol Hiking Club. Board chartered bus at 9 a.m. at 1424 K St., N.W. Bring lunch, liquids and \$3.50. Reserve as soon as possible by calling Miss Helen Dinwiddie at 829-2183.

HIKING in Paris, Va. with the Wanderbirds Hiking Club. Board chartered bus at 9 a.m. in the small park at 12th St. and N.Y. Avenue, N.W. Bring lunch and \$2.75; 7 mile hike. Reserve with Dan Sullivan, 333-4427.

PARTY. Indoor-outdoor cocktail party sponsored by the 20-30 Club at 5704 Osage St., Berwyn Heights, Md.; women \$1.25, men \$2.50. Call Susie Hagy at 474-7580 for information. 4 p.m.

UFO's. Open meeting for those interested in learning more about unidentified flying objects: 2822 Devonshire Pl., N.W., Apt. 6. 1:30 pm every Sunday.

RALLY to support strikers at Suburban Hospital, 8600 Old Georgetown Rd., Bethesda, 3 p.m.

JAZZ. New School of Afro-American Thought, 2208 14th St., N.W., 8 p.m., \$1.50. Also Afro-American art gallery.

MUSIC. Benefit for SNCC at Bohemian Taverns, 11th and U, N.W. Eddie Henderson and Quartet; 4-7 p.m., \$2, every Sunday.

MONDAY - JUNE 5

PARLOR GAMES. Come to 1300 Mass. Ave., N.W., Apt. 304 with all the old games you like to play, 8:30 p.m. Call Eleanor Goodman at 737-6036 for further information.

TUESDAY - JUNE 6

VIETNAM. "Negotiations Now" petitions drive in the streets of Washington. Contact Americans for Democratic Action at 265-4435 to take part.

DISCUSSION & SOCIALIZING at All Souls Church, Harvard and 15th Streets, N.W., 8:15 p.m. A member of Congress is expected to address the group. Call Julie Sayles at 232-5185 for later information.

JAZZ. Workshop featuring professional jazz musicians; sponsored by Adams-Morgan Art and Architecture Center at St. Margaret's Episcopal Church, Connecticut Ave. and Bancroft Pl., N.W., 8 to 10:30 p.m.; 35¢ for Adams-Morgan teenagers, \$1 for all others; free coffee and donuts.

PSYCHODRAMA THEATER. 7:45 pm 1323 New Hampshire Ave., N.W. Call 265-6550 for information \$2, students \$1. Every Tues.

FLEA MARKET at St. Stephen's Episcopal Church, 16th and Newton, N.W., 8 to 9:30 p.m.

ISRAELI FOLK DANCING with instruction for beginners. Jewish Community Center, 16th and Q, N.W. 7:30 to 10 p.m.

WEDNESDAY - JUNE 7

PICNIC. Annual Senior Citizens' Picnic sponsored by the D.C. Recreation Dept.; Groves 24 and 25, Rock Creek Park, 16th and Kennedy, N.W. Call AD 4-2050 for information. 12:30-3:30 p.m.

MEETING. Bethesda Concerned Citizens for Peace, 9712 Rutley Rd., Bethesda, Md.; every Wednesday at 8 p.m. Call 469-6004 for further information.

VIGIL FOR PEACE. Every Wednesday on 11th St. side of Woodward & Lothrop, between F and G; noon to 1 p.m. Call AD 4-2111 for information.

EVENING BIKE RIDE. Meet at Towpath Cycle Shop, 2816 Penn. Ave., N.W., 6:45 p.m.; ride until dark to various destinations. American Youth Hostels, 737-1683.

THURSDAY - JUNE 8

FOLK MUSIC. Grant Rogers in a concert of songs and fiddle tunes from New York State; Thomas Jefferson Auditorium, South Bldg., U.S. Dept. of Agriculture, Independence Ave. between 12th and 14th, S.W., 8 p.m., \$1. Call 296-0068 for ticket information.

CHESS. Tournament open to men and women, either unrated or rated under 2000 points by the U.S. Chess Federation; Cardozo center, 13th and Clifton Streets, N.W., 7 p.m. Call AD 4-2050 for further information.

PSYCHEDELICS. See June 1 listing.

MEETING. Capitol Hill Concerned Citizens for Peace. Every Thursday at 8 p.m. Call 544-4321 for details.

FRIDAY - JUNE 9

HEARING on giving Washington some form of Congressional representation; Board room of District Bldg., 14th and E Streets, N.W., 10 a.m. Individuals or groups can speak if they write by June 5 to the Secretary of the D. C. Citizens' Advisory Council, Rm. 509, District Bldg.

FOLK MUSIC. Grant Rogers in a concert of songs and fiddle tunes from New York State; All Souls Church, Harvard and 15th, N.W. 8:30 p.m., \$1. Call EM 2-5138 for ticket information.

SATURDAY - JUNE 10

OPEN HOUSE at George Washington University for all students interested in graduate study in personnel administration; rooms 101 and 101A, Hall of Government; 9 a.m. - 1 p.m.

SAILING AT ANNAPOLIS. Meet at parking lot, Thompson's Boat Center on Rock Creek Parkway at 8 a.m.; reserve with American Youth Hostels by June 8; bring lunch, swimsuit; total cost \$8. Call 737-1683.

MUSIC. See June 3 listing.

OPEN SING. See June 3 listing.

FOLK DANCING. See June 3 listing.

FLEA MARKET. See June 3 listing.

SUNDAY - JUNE 11

HIKING. Bull Run Mountain, Va. with Wanderbirds Hiking Club; board chartered bus at 9 a.m. in the small park at 12th St. and N.Y. Avenue, N.W. Bring lunch and \$2.75; hike of not more than 10 miles; reserve as soon as possible with Charles Ryan, 256-3451.

DISCUSSION of book "Science and Human Values" by J. Bronowski (Harper paperback, \$1.25); also wine and cheese tasting; Washington Ethical Society meetinghouse, 7750 16th St., N.W.; 7:30-10:30 p.m. Read book first if you can, but come anyhow; \$1.50 per person, \$2 per couple.

VIOLIN RECITAL. Alan deVertich, 19-year-old acclaimed violinist at All Souls Church, Harvard and 15th, N.W., 8:30 p.m. free.

UFO's. See June 4 listing.

MUSIC. SNCC benefit. See June 4 listing.

JAZZ. See June 4 listing.

RALLY. See June 4 listing.

MONDAY - JUNE 12

MUSIC. The Takoma Mandolins - mandolins, mandolas, mandocellos; Washington Theatre Club, 1632 O St., N.W., 8 p.m.; nominal admission charge.

TUESDAY - JUNE 13

VIETNAM. Spring Mobilization Committee meeting to plan future protest action against Vietnam war; St. Stephen's Church, 16th and Newton, N.W., 8 p.m. Call 387-7374 for information.

JAZZ. See June 6 listing.

ISRAELI FOLK DANCING. See June 6 listing.

PSYCHODRAMA. See June 6 listing.

FLEA MARKET. See June 6 listing.

WEDNESDAY - JUNE 14

MUSIC. Watergate Summer Symphony by the Lorton Reformatory Glee Club and Orchestra; The Watergate, on the Potomac River near the Lincoln Memorial, 8:30 p.m., free.

EVENING BIKE RIDE. See June 7 listing.

VIGIL FOR PEACE. See June 7 listing.

MEETING. Bethesda Concerned Citizens for Peace, 9712 Rutley Rd., Bethesda, Md.; every Wednesday at 8 p.m. Call 469-6004 for further information.

THURSDAY - JUNE 15

VOLUNTEER night at Washington Peace Center, 2111 Florida Ave., N.W. (enter on Decatur St.), 8 p.m.; a pleasant way of getting involved in the peace movement.

FOLK MUSIC. Tunisian Folklore Ensemble, Smithsonian Museum of Natural History, Mall steps, 8:30 p.m., free.

PSYCHEDELICS. See June 1 listing.

MEETING. Capitol Hill Concerned Citizens for Peace. Every Thursday at 8 p.m. Call 544-4321 for details.

FRIDAY - JUNE 16

THEATRE PARTY. "The War Game," Penn Theatre, 8:45 p.m.; sponsored by Women Strike for Peace, \$3; call Ruth Auslander, 244-5840 for ticket information.

SATURDAY - JUNE 17

BOOK & ART FESTIVAL. Benefit for Neighbors Inc., at Coolidge H.S., 5th and Tuckerman, N.W.; over 10 thousand books, records and prints; art show (amateur and professional works for sale), entertainment; 10 a.m. to 6 p.m. Call 882-4854 or 291-7485 for information or to submit items for sale; Sunday also.

CAMPING at Williamsburg and Jamestown, Saturday and Sunday. Meet at American Youth Hostels, 1400 L St., N.W. at 7 a.m.; bring camping items and lunch for Saturday and bike if desired; cost is \$4 plus admissions and food. Reserve by June 15 with AYH, 737-1683.

HIKING in Shenandoah Park, Saturday and Sunday. Meet at American Youth Hostels, 1400 L St., N.W. at 7 a.m.; bring camping items, lunch for Saturday and swimsuit; \$7 covers all expenses. Reserve by June 13 with AYH, 737-1683.

MUSIC. See June 3 listing.

OPEN SING. See June 3 listing.

FOLK DANCING. See June 3 listing.

FLEA MARKET. See June 3 listing.

SUNDAY - JUNE 18

HIKING & SWIMMING in Assateague Island State Park, Md. with the Wanderbirds Hiking Club; board chartered bus at 7 a.m. in the small park at 12th St. and N.Y. Avenue, N.W.; bring lunch and \$7.50; reserve as soon as possible with Fred Guill, 337-0395.

BOOK & ART FESTIVAL. See June 17 listing.

CIVIL WAR TOUR of Washington; begins at 2 p.m. at Lincoln Statue, Old City Hall, D St. between 4th and 5th, N.W.; National Park Service.

UFO's. See June 4 listing.

MUSIC. SNCC benefit. See June 4 listing.

JAZZ. See June 4 listing.

RALLY. See June 4 listing.

COFFEE HOUSES

Washington Ethical Society, 7750 16th St., N.W. Singles or couples; 75¢ donation, free refreshments; bring your musical instruments; first Friday of each month; 9 p.m. to 1 a.m.

Iguana coffeehouse in the basement of the Lutheran Church of Thomas Circle; jazz groups play from 8 p.m. to 1 a.m.; 50¢ donation; every Thursday and Friday.

Basement of Church of the Pillgrims, 22nd and P. N.W.; 9 to 12 p.m.; free admission, live entertainment; every Friday.

The Coffee Gate, 1920 1/2 G St., N.W., 8 p.m.; live entertainment; no cover or minimum; every Friday.

No Exit, 6th and M, S.W., 8:30 p.m.; every Saturday.

EXTENDED EVENTS

OUTDOOR ART FAIR, June 3 thru June 11 on the Ellipse, 15th and E, N.W., opposite Commerce Dept., 10 a.m. till dark; registration open to everyone - June 2 thru June 4; call D.C. Recreation Dept., City-wide Division, AD 4-2050; music, dance and other entertainment.

Instrumental, choral and dance concerts. Free programs at 8:30 p.m. at Sylvan Theatre, Washington Monument grounds; June 10 thru June 20.

EXHIBIT. Outstanding news photographs of 1966; White House News Photographers' Assoc. annual exhibition; Library of Congress, Ground Floor Gallery, Main Bldg.; Monday - Saturday, 9 a.m. to 10 p.m.; Sundays and holidays, 11:30 a.m. to 10 p.m.; thru September 4.

PHILOSOPHY WORKSHOP on "The Problem of God," Catholic U., June 12 - 23; register as soon as possible with Director of Workshops at Catholic U., LA 9-6000.

The Adams-Morgan Art and Architecture Center has reopened at 2127 18th St., N.W. featuring workshops in photography and arts and crafts; for information call Topper Carew, 483-9310.

EXHIBITION. "A New Aesthetic," thru June 26; Washington Gallery of Modern Art, 1503 21 St., N.W.; Tues. - Sat. 10 a.m. to 5 p.m.; Sun. 2 to 6 p.m.

THEATRE

EDDIE FISHER & BUDDY HACKETT CONCERT, National Theatre, June 12 thru June 17; NA 8-3393 for information.

RICHARD III, by William Shakespeare, Olney Theatre, thru June 11; 929-1000 for information; reviewed in this issue.

THE WAR GAME (film), Penn., 650 Penn. Ave., S.E., opens May 31; LI 7-5200.

THE MILLIONAIRESS, by George Bernard Shaw, Olney Theatre, June 15 thru July 9; 929-1000 for information.

THE ANDERSONVILLE TRIAL, by Saul Levitt; Arena Stage, thru June 25; 638-6700 for information.

SON OF SPREAD EAGLE, an original revue; Washington Theatre Club, 1632 O St., N.W., thru June 4; DE 2-4583 for information.

THE DOCTOR INSPITE OF HIMSELF, by Moliere; Southwest Community Theatre, June 3, 4, 10, 11; 256-1164 for information.